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A
ANSWER

TO A

Falſe and Fooliſh

LIBELL,

CALLED,

THE QUAKERS Opinions,

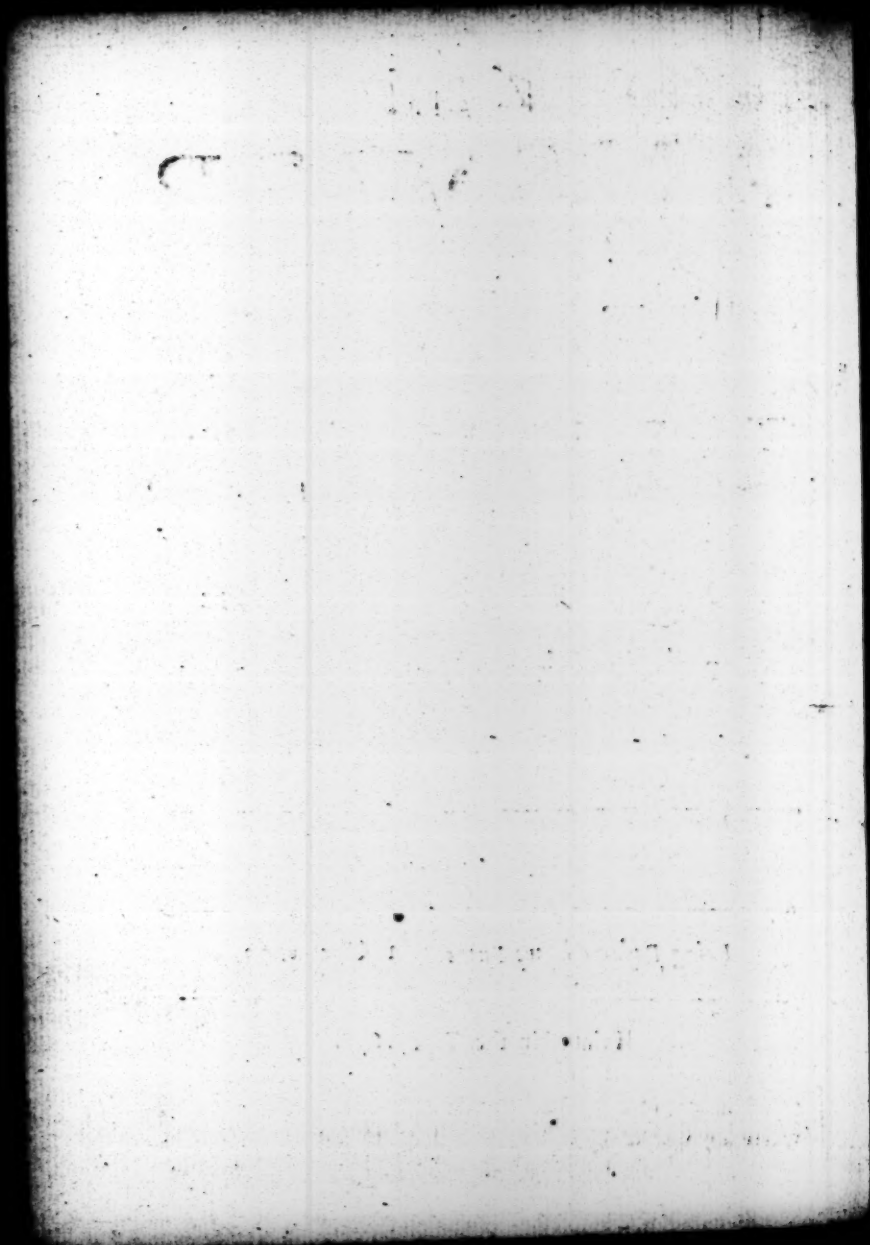
For their ſakes that Writ it and
Read it.

By W. P.

Penn (Wm)

Being Deſired, & Entreat, 1 Cor 4. 13.

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Sol'er Reader,

THe end of Controversie with good men, is the Advancement of the Truth; with ill men, of themselves and their base Interests; in all which God is Judge, who judgeth righteously, and will reward every one according to their works, nor doth his Judgment slumber.

Most Parties in *Europe* boast themselves of being *Christians*, an excellent Character indeed; but the worst is, there is little more then a Boast in it. I am not incharitable; I have first judged my self. Let none deceive themselves. To be like Christ, is to be a *Christian*, and not else; and *Christians* are in Concord; for Christ is not divided, neither is that Body, of which he is truly Head, at Variance; how much Discord, so much Degeneracy from God; for he is one, and so are those that are born of him; the Children of God are not divided, because one and the same holy Spirit leads them.

That which is the Guide of one, is the Guide of all; and by this shall it be known who are Gods Children, if they bring forth the Fruits of his divine Spirit, which, saith the Apostle, are these, Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance, against such there is no Law. And they, sayes he, that are Christs have crucified the Flesh, with the Affections and Lusts; this only will avail in the great Judgment of the Lord. Therefore I beseech all vain Contenders to consider of their own Standing, what their Work is, who Employes them, and what their Wages will be.

Tell me thou vain Disputer and Vitious Liver, what is Religion without Holy Love? what is Faith without Good Works? what is Worship without

Godly Fear and *Christianity*, without true Self-denial? it is not he that cries, *Lord, Lord*, but *he that does the will of my Father*, said Christ, *shall be accepted*. There is a great talk of mans Laps in *Adam*, and Restoration in Christ, but they serve only for a sound with too many: For did people sincerely believe that they are fallen from true Love, Meekness, Patience, Humility, Mercy, Justice, Purity, &c. and did they but consider, that they are not restored to those Heavenly Qualifications, but that they live in fleshly lusts of one sort or other, some in Voluptuousness, others in Envy; and therefore not really restored or redeemed by Christ, nor truly in a state of Salvation, but in peril of eternal Misery, certainly they would not pass away their little span of precious time in so much worldly Pleasure, neglect of God, and Carelessness of the other World, if they have any the least hope of it.

Reader, the Petulancy of some Adversary or other has given occasion for this little Treatise: The design of which is both to reprove him, and to hinder others from being abused by him, that so the Innocency of a People, whom God hath raised by his own Power and Wisdom to glorify him in their Bodies Souls and Spirits (which are his) may be delivered from the mistakes of his Ignorance, and the reflections of his Malice.

And truly, my fervent Prayers to Almighty God are, that he would yet more and more send forth his Light and his Truth to inform the Understandings, and overcome the Hearts of all People, that they may experimentally know the Redemption of their Souls from the prevalency of Sin, and the power of the God of this World's Lusts by the Blood of Jesus, who is the Lamb of God that takes away the Sin of the World; then shall Love, Faith and Holiness encrease, and all Unrighteousness come to an End, Amen.

W. P.

A N

AN
ANSWER
TO A
False and Foolish Libel,
CALLED,
The QUAKERS Opinions.

OPINION I.

THe Quakers deny the Authority of holy Scriptures, as the Rule of Faith and Practice unto Christians.

Answer, This we flatly deny, and charge our Adversary to make it good *in terminis*, in so many words, or retract his Charge. For the Authority of the Scripture is the Spirit **¶** and Power of God, which we say is **¶** *This our Rule and Guide; as it was the Rule of the holy Men of God both before the Scriptures were written, and when they spoke and writ them. And* *was the Doctrine of Luther, Zwinglius, Calvin,*

Oecolampadius, Beza and Marlorat abroad; and of W. Tindal, D. Barnes, John Frith, John Bradford, J. Woodman, Philpot, Fox, Jewel, Whittiker, &c. at home, that the Scriptures Authority to us stood in the inward Testimony of the Spirit of God. See my Quakerism a New Nick-Name for Old Christianity, and my Rejoinder in defence of the same, from pag. 24. to pag. 101. and from pag. 31. to pag. 186.

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to say we deny it to be our Rule, is to say we deny our own Principle, ~~for owning of which you are angry with us.~~ *Moses* is taken on all hands to have been the first Penman of Sacred Story, and that we cannot rise higher then his time for Scripture, consequently then the Scripture must take date; but who will deny that *Abel* had a Rule to worship God by, *Enoch* to walk with God by, *Noah* to preach by, *Abraham*, *Isaac* and *Jacob* to believe by? if they had none, say so; if they had, what was it, if not the Spirit of Truth and Holiness, that *grove* with the old World, but was resisted? And if the Spirit of God was the Rule of Faith, Worship and Practice then, have we got another Rule in the room of it now? No such matter; those that loved & feared God in all Ages were ruled and guided by the Spirit of God; & though many Helpers have been afforded men by the Father of Mercies and Lights, yet still the Spirit of Truth is the great Rule in and through them all. This is the Rule of all Rules, as God is the Light of all Lights; yea, this is that Rule of the New Creature; for the walking of the true

Christian is in and after the Spirit; yea, 'tis the *Gal. 6. 15.* Mark of being a Child of God to be led and guided by the Spirit of God, this is the Scripture's Testimony. There is no Condemnation to those that walk not after the Flesh, but after the Spirit; and as many as are led by the Spirit of God, are the Sons of God. The Argument is plain, and altogether as unanswerable; *That which is to lead Christians, is to rule Christians*; but the Spirit of Truth is to LEAD CHRISTIANS, consequently the SPIRIT OF TRUTH is to RULE CHRISTIANS. So that to deny that the Spirit of Truth is the Guide and Rule of Christians, is to gain say the Testimony of Scripture, and the very Tenure and Nature of the second, new and everlasting Covenant of Life and Salvation; for in that state the Law is writ in the Heart, and the Fear and Spirit put in the inward Part; and what for, if not to rule and guide the Soul in the Path of Life?

To conclude, As the Spirit of Truth revealed to the Prophets things to come, and was a Rule to them in discerning, receiving, de-

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declaring and writing those things, so is the same Spirit of Truth the Rule and guide to all God's People in their reading and understanding of them now written? and blessed are they that read with a good Understanding.

And that the Simplicity of none may be abused, we declare, as we have frequently done, that the *Scriptures of Truth* were given forth by the holy men of God, as they were moved by the Spirit of God; and that they are a *Rule*, yea, an Excellent *Rule for Instruction, Reproof and Doctrine*, and all true *Christians* ought to embrace and practice the holy *Mind and Will of God* thereby declared. And they are those that truly and substantially deny the *Scriptures*, who in *Words* own them, but in *Works* deny them, and in their *Conversations* walk not according to the godly *Rules* therein contained; such are *Whoremongers, Fornicators, Drunkards, Lyars, Back-biters, Slanderers*, such as the Author or Authors of this Impious *Libel, Envious Persons, Rioters, Sporters, Vain Persons, Lovers of Pleasures* more then Lovers of God: These and such like are they that deny the Authority of holy Scripture; yet as the Devil used Scripture against Christ, so do his Children use Scripture at this day against the Disciples of Christ.

2 Tim. 3. 15,

16, 17.

Ghap. 3. 1, 2,

3, 4, 5.

Gal. 5. 19,

20, 21.

OPINION II.

The Quakers deny the Resurrection of the Body.

Ans. The *Quakers* deny no Resurrection, that is according to Scripture; we own the Resurrection both of the Just and Unjust; and that our Adversaries shall know one day to their Confusion, if they repent not. And as the Charge is laid down, we literally deny it, and require our Adversaries to prove it: for we declare to all people, we own the Resurrection of the Body

Luke 20. 35,

36, 37, 38.

Joh. 11. 25.

1 Cor. 15.

34, 35, 36,

37, 38.

Rev. 20. 5.

accor-

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 according to the Pleasure of God: and every Seed shall have
 its own Body; and Wo to the Wicked in that day.

OPINION III.

The Quakers deny the Person of Jesus Christ.

Ans. If by Person of Christ is meant the Man
 Christ Jesus, we deny the Charge; for there is
 no other Name given under Heaven, by which
 Salvation can be obtained. 'Tis Christ alone that
 hath brought Life and Immortality to light: he is
 the Propitiation, the Mediator and Intercessor;
 and by him only can man come to God: and no
 man can come to him but such as come to his Spi-
 rit in their own Hearts. And such as have not the
 Spirit of Christ dwelling in them, are none of
 his. And these are they that deny Christ, that
 deny his Cross, break his Law, and live not ac-
 cording to his Example, who is meek and lowly,
 pure and undefiled, and separated from all Sinners.
 So that the Antichrists of our dayes are those that
 live according to the Lusts of the Eye, the Lusts
 of the Flesh, and Pride of Life, without God
 in the World, that is, without a sense of God
 upon their Hearts: but their Minds run after the
 things that are seen, which are temporal, neg-
 lecting the things that are eternal. And though
 such may profess Christ in words, yet it shall be
 said unto them in the great Day of Account, *De-
 part from me ye that work Iniquity.*

I would have our foolish and envious Adversaries look at
 home, and prepare for the Day of their Account to God, and
 leave off their Envy and Bitterness, and mind God's Fear, which
 will teach them to be meek and loving, sober and vertuous,
 that they may provide for their Latter-end: For pure Religion
 stands

stands not in accusing and slandering, reviling and persecuting, but in keeping unspotted of the World; for they who are of the World, are not of Christ; they who love the Pride, Pleasures, Honours and Lusts of this World deny Christ, they are the *Antichrists* indeed; for Christ saith, I am not of this World, neither is my Kingdom of this World, nor are his Followers of this World, therefore it is the World hates them; but not under the Name of Christ's Disciples, Christians or Children of God, by no means; for such the World nominally owns; but as Hereticks, Blasphemers, and the like, which hath alwayes been the Devil's Policy: For the Woolf with the Sheeps-skin on him, has in every Age been worrying the Sheep that hath been covered with the Wolf's-skin: such have called Light Darknes, and Darknes Light.

James 1. 27.

John 8. 23.

Chap. 15.

18, 19.

Chap. 18.

36.

Mat. 5. 11.

1 Cor. 4. 10,

13.

OPINION IV.

The Quakers hold, that the Light in every man is a sufficient Guide unto Salvation.

Ans. This is unfairly laid down; but we say, that the Light of Christ in every man is a sufficient Guide to Salvation; and who dares deny it? *I am the Light of the World, saith Christ, they that follow me shall not walk in Darknes, but have the Light of Life.* And saith John, *If we walk in the Light, the Blood of Jesus Christ shall cleanse us from all Unrighteousness.* And it was the Doctrine in old time, *The Path of the Just is as the shining Light, that shines more and more unto the perfect Day.* And the Prophet *Isaiah* prophetically writes of the latter dayes thus, *Come, let us walk in the Light of the Lord,* and by the same Prophet saith the

John 8. 12.

1 John 1. 7.

Proverbs 4.

18.

Isa. 2. 5.

- Chap. 49. 6. Lord, I will give thee (Christ) for a Light to the Gentiles, that thou may'st be my Salvation to the ends of the Earth. And the Apostle Paul had that good Opinion of the Light, that he advised the Saints of old, to put on the Armour of Light, that they might walk honestly as in the day, not in Rioting and Drunkenness, not in Chambering and Wantonness, not in Strife and Envy; but put ye on the Lord Jesus Christ, and make not Provision for the Flesh, to fulfil the Lusts thereof. And it is nothing else, but the old Jewish Darkness, that spurns against the Light of Christ in our day: for the same Spirit that rejected that Light, Grace and Truth, with which he was filled in the day of his Bodily Appearance, is the same that resists and sleights that Light, Truth and Grace, which from his Fulness is distributed to the Children of men; but as it was then, so it is now the Condemnation of the World, that Light is come into the World, and that men love Darkness rather than Light, and the Reason is plain, because their Deeds are Evil. Every thing loves its like.
- Rom. 13. 12, 13, 14. they might walk honestly as in the day, not in Rioting and Drunkenness, not in Chambering and Wantonness, not in Strife and Envy; but put ye on the Lord Jesus Christ, and make not Provision for the Flesh, to fulfil the Lusts thereof.
- John 9. 14, 16. nothing else, but the old Jewish Darkness, that spurns against the Light of Christ in our day: for the same Spirit that rejected that Light, Grace and Truth, with which he was filled in the day of his Bodily Appearance, is the same that resists and sleights that Light, Truth and Grace, which from his Fulness is distributed to the Children of men; but as it was then, so it is now the Condemnation of the World, that Light is come into the World, and that men love Darkness rather than Light, and the Reason is plain, because their Deeds are Evil. Every thing loves its like.
- 1 Cor. 12. 7. but as it was then, so it is now the Condemnation of the World, that Light is come into the World, and that men love Darkness rather than Light, and the Reason is plain, because their Deeds are Evil. Every thing loves its like.
- John 3. 19. but as it was then, so it is now the Condemnation of the World, that Light is come into the World, and that men love Darkness rather than Light, and the Reason is plain, because their Deeds are Evil. Every thing loves its like.

OPINION V.

They hold that Perfection is attainable in this Life.

Ans. This also is not fairly laid down, being without distinction; and did not Compassion to the well-minded incline me to deliver our Judgment in these matters, I would have put our Adversary upon the proof of his Assertions, without giving him the least help by a sight of our true Principles, till he had first seen and acknowledged his own Ignorance and Inadvertency:

We own Perfection according to the Scriptures; *Gen. 17. 1.* Walk thou before me, said God to Abraham, and be thou perfect: who dare quibble this into an Imperfection? or who dare charge God with commanding

manding what was impossible to be done? Noah was a just man, and perfect in his Generation, and Noah walked with God; so did Enoch. Job also was a perfect man, and upright, one that feared God and eschewed evil. This Christ exhorted his Disciples to, *Be ye therefore PERFECT even as your Father which is in Heaven is perfect.* This also the Apostle Paul prays for, *That they might be sanctified THROUGHOUT, in Body, Soul and Spirit.* Again thus, *And the very God of Peace sanctifie you WHOLELY; and I pray God your Spirit, and Soul, and Body be preserved BLAMELESS unto the Coming of our Lord Jesus Christ.* Yet further, *Till we all come in the Unity of the Faith, and of the Knowledge of the Son of God unto a PERFECT man.* Again, *That the Man of God may be PERFECT.* And to the Hebrews saith the Author of that Epistle, *Let us go on to PERFECTION;* and once more in the same Epistle he saith, *The God of Peace make you PERFECT in every good Work to do his Will.* This also was the Apostle Peter's Prayer for the holy Strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bythinia, *The God of all Grace, who hath called us into his eternal Glory by Christ Jesus, make you PERFECT.* I will conclude with the Doctrine of the Beloved Disciple, that lay in his Lord's Bosom, and can give a better account of his Mind and Doctrine than any of our Adversaries can do, thus, *If we walk in the Light as (God) is in the Light, we have fellowship one with another, and the Blood of Jesus Christ his Son cleanseth us from all Sin.* Again, *I write unto you Young Men, because ye have OVERCOME the Wicked One.* Again, *Whosoever abideth in Christ, SINNETH not; whosoever is born of God, doth NOT COMMIT SIN; for*

*Gen. 9. 22.
& 6. 9.
Job 1. 1.
Matthew 5.
48.*

*1 Thessal. 5.
23.
Ephes. 4. 13.*

*1 Timoth. 3.
17.*

*Heb. 6. 1.
& 13. 21.*

2 Pet. 3. 10.

1 John 1. 7.

Chap. 2. 13.

Chap. 3. 9.

Chap. 4. 12, 16, 17. *his Seed remaineth in him, and he CANNOT SIN, because he is born of God. Again, If we love one another, God dwelleth in us, and his Love is PERFECTED in us; God is Love, and he that dwelleth in Love dwelleth in God, and God in him: Herein is our Love made PERFECT, that we have Boldness in the day of Judgment, because as he is, so ARE WE in this World.*

What say Rioters and Envious Persons to this, such as revile, waste and destroy their Neighbours for the Exercise of a peaceable Conscience? Doth the Love of God abide in them? are they like unto the God of Love in this World? can they hope for his Mercies in that World which is to come, who are cruel and abusive to their honest Neighbours in this? But more of that another time. Yet again, Whosoever is born of God *overcometh the World, and sinneth not*; but he that is begotten of God keepeth himself *that the Wicked One toucheth him not*. What think the Enemies of Perfection to this?

Chap 5. 4,
18.

To Conclude, They that deny Perfection from Chap. 3. ver. 4, 5, 8, 9. Sin, deny the End of Christ's Coming, if this beloved Disciple may be Judge; for saith he, Christ was manifested *to take away our Sins*; and whosoever abideth in him, sinneth not: for this purpose the Son of God was manifested, that he might destroy the Works of the Devil; and whatsoever is born of God, *doth not commit Sin*. And without Offence let me say, Our Adversaries may better employ themselves, then to turn Advocates for the Devil and his Kingdom, as they seem to do, by charging the Doctrine of Perfection upon the Quakers as an *Evil Opinion*; for no man in his Wits can believe they intend us any Reputation or Credit when they set the Mark of Perfection upon our Creed. But is it not a great shame that men, who profess themselves to be Christians, the Disciples of that self-denying Jesus, should make their Lord's Office our Reproach, and the End of his blessed Coming a Mark of Heresie? Why, Was he sent but to save? and how does he save, if people must necessarily live in Sin, that eternally loseth them, and to save them from which he is come? *And thou*

whom shall call his Name Jesus, said the Angel, because he shall save his People from their Sins. Alas! *Mat. i. 21.* what have Men to be saved from, if not from sin? for sin set aside, man is good, and all his good; if then sin loses men Heaven and Happiness, men must be saved from it, or they will be eternally lost; for in that state Christ will profit them nothing.

To the *Quotations* I shall make a brief Return.

The first Quotation; G. Whitehead saith, *That the Light within must be God, because to deny it so to be, is to deny the Omnipresence of God.*

To what is here alledged, this brought to disrepute our Holy Religion, I answer, That this Adversary has not told us whether they were words spoken or written: if spoken, where be the Witnesses? if written, where is the Book or Paper? However, the words are not indefensible; *For God is Light, and in him is no Darkness at all;* and he is Omnipresent, therefore in man: and in him we live, move and have our being, yea, more especially; for it is he that searcheth the Heart, and tryeth the Reins, and that telleth unto man his Thoughts. Upon whom, said one of old, doth not his Light arise?

1 John 1. 5.

Acts 17. 27,
28.

Jer. 23. 23,
24.

Iob 25. 3.

To the second Quotation, viz. *It is damnable Heresy to deny the worshipping the Measure of Light in every man. And that the Spirit which God breathed in Adam, was not Man's Spirit, but another; the Breath of our Nostrils, the Anointed Lord; this is that true Light which lighteth every man that comes into the World:* see Rob. West's Book, called, *Damnable Heresies discovered*, p. 6.

I answer, 1st, That I have not the Book cited, or cannot find, 2^{dly}, That the Man is not entirely in Society with us, but there has been some Dissatisfaction in the Minds of our Friends about him in several respects, and particularly this Book was not received or printed by us. Yet lastly, I know not but many good things

things may be in it ; but if in any thing it be unsound, it will not lie at our Door : nor do I believe that the Passage it self may not be vindicated, and that by Authority of Reason, Scripture and the Consent of Ancient and Modern Authors. I will only say, that every Appearance of God is God ; the Light that comes from God is God ; for God is Light, and God cannot be divided from himself, and the word Measure of Light relates to our capacity, that receive and know only by Measure, and not to God, who, properly speaking, is immeasurable. And

Genesis 2. 7. true it is, that the Breath God breathed into Adam was Divine, if the learned Rabbies Commentators on that Scripture be of any credit, as may be seen in my *Rejoynder to John Faldo* ; for a meer humane Soul could not make Adam live to God, much less make him the Image of his Creator. And if it was the Divine Life, I hope none will question if that Life be Christ, who says expressly of himself, I am the Way, the Truth, and the Life ; who also says, I am the Light of the World ; and this is *John's* Testimony, In the Word (that made all things) was Life, and that Life is the Light of men ; and this (says he) is that true Light which enlightens every man that comes into the World. So much to that Passage.

To the *third* Quotation, out of *G. Fox* and *R. Hubberthorn's* Book, called, *Truth's Defence*, pag. 101. I answer :

1st, That the Quoter has wrong'd the Passage, and falsified the Book ; for there is that quoted which is not there. The words are these, as given by our Adversary in the Name of *G. F.* and *R. H.* *We do deny the Scriptures to be the word of God, and also to be a Standing Rule ; and that it is dangerous for ignorant People to read them :* see *Fox* and *Hubberthorn*, in *Truth's Defence*, pag. 101.

I answer, All these words [*We do deny the Scriptures to be the Word of God, and also to be a standing Rule*] are not to be found there, they are added ; which is a great piece of Injustice ; for the last part, which lies as if we would deny that ignorant people should read the Scriptures, hear the words themselves :

' Query. The Priest asks, *Whether the Scripture being carnal,*
' and

*'and the Letter killing, as you (Quakers) say, we may read them
'without Danger?*

To this *G. Fox* and *R. Hubberthorn* answer :

*'The Letter which killeth is dangerous ; for thou takest it her
'to war with against the Saints with thy carnal Mind and Exposi-
'tions——Again thus, Here you read with Danger, who speak
'of them, and speak a Lye ; and its dangerous to read that and
'make a Trade of that which the Prophets, Christ and the Apo-
'stles spoke forth freely ; and you wrest the Scriptures to your
'Destruction ; and to you 'tis dangerous to read, &c.*

Now let all people of Cander, yea, common Sense judge, if this sort of reading and using the Scripture be not dangerous : thus the *Pharisees* and *Jews* used the Scripture against Christ. But does this give ground to our Adversary to say, We hold it dangerous for ignorant people to read the Scripture, because we say that a Covetous, Persecuting or Malicious End or Use of Scripture is dangerous ? O the perversion that is made of the words and sense of this passage ! the Lord forgive him or them that deal thus with us. Hear what the same page says, But I say, *Blessed is he that doth read and doth understand.* This I have else-where observed more at large.

To the fourth Passage, viz. That *J. N.* in answer to the *Jews* says, *It is the Devil that contends for the Scriptures to be the Word of God.*

I can say the less because I have not the Book out of which it is pretended to be quoted. But certain it is, that the Devil, that loves not the very Form of Godliness, but to exalt it against the Power, and shelter himself for a Saint, has more then once on the same score pleaded for the *scripture* against *Christ*, and the *letter* against the *spirit* ; not that he loveth the Scripture, or that the Scripture opposeth either Christ or the Spirit, but that he hath subtilly used the very Scripture, as little as he loves it, both to tempt and oppose even Christ himself. This is plain in his tempting Christ in Scripture-Language, and in the Persecutions of the *Jews* both against Christ *Mat. 4. 6, 12.* and his Disciples, for which they urged Scripture ;

they

John 5. 9.
and 19. 7.
& 5. 39, 40.

they relyed upon them for Life eternal, and not upon Christ; him they set at nought then, as much as the false *Christians* sleight his Light now. And it was Christ's Complaint then, *In them you think (said he) to have eternal Life, but you will not come unto me that you may have Life.* Thus the outward Jew set up the *scripture* against Christ in the flesh, and thus the outward *Christian* sets up the *scripture* against Christ in the spirit, or in his spiritual appearance in the soul, insomuch that a man runs the hazard of being proclaimed a Blasphemer that speaks but of Christ within, yet it is express *Scripture*; and of being stigmatized for an Heretick that calls Christ only that Word of God, to whom only that Name is given in the Evangelical Writings, though at the same time a man confesses the holy *Scriptures* to be given forth by Divine Inspiration, and that they are the Words of God. That the Word is his Name *John* will

John 1. 1.
Revel. 19. 13.

Luke chap. 1.

be our Warrant in the beginning of his History; and that his Name is called the Word of God *John* also affirms in his *Revelation*. I will end with this, that *Luke* the Evangelist in his Dedication of his History to his excellent *Theophilus*, now part of the sacred *Scripture*, calls it, *A Declaration of those things that were most surely believed among them*, and not the Word of God. We take him for our Pattern; when he is confuted, it will be time enough for us to confess our Mistake.

To the fifth Quotation, viz. that G. Fox says, *The Soul is part of God, of his Being, without Beginning, and Infinite*, Gr. *Mystery*, p. 68, 91, 29. I answer briefly:

That G. F. speaks of the Divine Soul, or Life of Man, that comes from God, by which Man liveth to God, so *Augustine* calls it, *anima anima*, the Soul of the Soul, or Life of man's Soul; so *Rabbi Nanchumanni* and *Hiskuni*, in the Comment of *Paulus Fagius* take it, saying, it's of the Being of God, his own Breath. This is without Beginning, respecting God, and Infinite; or without End, respecting Man. Where is the Heresie of this?

To the *sixth* Quotation out of the Works of G. F. junior, viz. *We own the Scriptures as a true Declaration of the Saints Conditions.*

I answer, The Allegation is frivolous on the side of our Adversary; for he doth not deny what G. F. asserts, nor does G. F. deny but that there are many Scriptures which are *Promissary, Threatning* and *Prophetick*; does our owning the Scriptures to be an account of the Experiences of the Saints of God of old time, exclude any farther Character? or say that they are no more? What! have people lost their senses, or must any thing serve to blemish *Quakers*; What Injustice is here? For shame do as you would be done by.

To the *seventh* Passage, alledged out of Geo. Whitehead's Apology, pag. 49. viz. *That what is spoken from the Spirit of Truth in any is of as great Authority as the Scriptures, yea and greater.*

I answer in G. W.'s own words, which are these, 'That which was spoken from the Spirit of Truth in any is of as great Authority as the Scriptures or Chapters are, and greater, as proceeding immediately from that Spirit, as Christ's words were of greater Authority when he spoke then the *Pharisees* reading the Letter; and they and their speaking we deny: this,' says he, 'was my Answer.

Now I appeal to the just Witness of God in every Conscience, if this Adversary was not very disingenuous to take no notice of this Distinction: for, in short, two things are in our Friend's words; *first*, That what comes from the same Spirit of Truth, is of the same Authority; and who denies that? no body that is in his senses. *Next*, That what is spoken by the immediate Motion, Life and Power of the Spirit, is of more Authority (that is, Force and Efficacy to move, quicken, enliven or operate upon the Hearers) then the bare reading of a Chapter in the Scripture, especially by such as the *Pharisees* were, as a Letter cannot give that Impression which we may justly suppose the lively Presence, Mind and Voice of the Person that writ it might.

But the End of our Adversary plainly is this, to make us undervalue the Truth of the Scripture, and to debase the Authority of the Scripture with relation to its Verity; as if what was said now by the Spirit of Truth in any godly Man, were more true then that which was spoken by the same Spirit in former ages, which is a gross suggestion. The difference lying in these two things; 1st, Whether Christ's words, spoken by his own Mouth, were not of greater force, vigour and authority to influence or quicken an Auditory, then the same words written and now read. 2^{dly}, Whether the words of Christ, when spoken by his own Mouth, were not of more Life and Authority then the Scriptures read by the *Pharisees*. The first is true, and much more the last: let this Adversary then be ashamed of his Injustice.

John 6. 63. Christ said of the words that he spoke, *The words that I speak, they are Spirit, and they are Life;* that is, as they proceeded from his gracious Lips, and as they were uttered from that Divine Power, Glory and Authority which dwelt in him.

To the eighth Quotation, That *Richard Stubbs* a Quaker should say, *That the Christ born of the Virgin, and that dyed at Jerusalem, was a False Christ, and an Antichrist.*

I answer, There was never any such man a Quaker that I know of, nor did ever any owned by us utter so horrid a Blasphemy; we detest all such Impiety: besides, the story I suppose came out of an idle Pamphlet, printed about seven years since by a foolish Person in London, to get Money; a Fiction like to that of the *Island of Pines*, &c. But if true, where's the Witnesses? Shall the SAT-SO or Authority of an Enemy prevail? what must any stuff serve to bedirt the Quakers, no matter what, nor from whom? There is a Righteous God that will have the Judgment of these things.

To the ninth Passage cited out of *G. F's Great Mystery*, pag. 206. viz. *If there be any other Christ then he that is, crucified within, he is a False Christ.*

I answer, I have not the Book by me, but I will stand by the Passage;

Passage; for either there is no such thing as a Christ within, or if there be, there must be two Christs; or lastly, it is the same Christ that suffered without, which is also crucified by sin within. Now I leave our Adversary to chuse which of these three he will accept of. Is there no Christ within? or is there two Christs, one within, and another without? or is there but one Christ both without and within? chuse him whether. But I would tell our Adversary, that a Christ was revealed in *Paul*, and forming in the Hearts of the *Galatians*, and was in the holy Antients the Hope of Glory, and so he is in his People in this day, blessed be the Name of the Lord. Yea, 'twas the Apostolical Exhortation. *Examine your selves, whether ye be in the Faith, prove your own selves: know ye not your own selves, how that Jesus Christ is in you, except ye be Reprobates.* So that such as deny Christ within are out of the Apostolical Faith, and Reprobates. It was both Christ's Promise and Prayer; for sayes he to his Disciples, Let not your Hearts be troubled; ye believe in God, believe also in me. I will not leave you comfortless, I will come to you, I will come again. Yet a little while and the World seeth me no more, but ye see me: Because I live, ye shall live also: At that day ye shall know, that I am in my Father, and you in me, and I in you. That Christ prayed for this Fellowship is as clear; Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us, that the World may believe that thou hast sent me: and the Glory which thou gavest me I have given them, that they may be one even as we are one. **I IN THEM**, and they in me, that they may be made perfect in one: And that the World may know, that thou hast sent me, and hast loved them, as thou hast loved me. O Righteous Father! the World hath not known thee,

Gal. 1. 16.

& 4. 19.

2 Cor. 13. 4.

John 14. 1,
3, 18, 19,
20.Chap. 16.
20, 21, 22,
23, 25, 26.

thee, but I have known thee, and these have known that thou hast sent me; and I have declared unto them thy Name, and will declare it, that the Love wherewith thou hast loved me, may be in them, and I IN THEM.

This is the Blessedness of the Righteous, even in this World, the true Disciples of Jesus, that forsake all for his Name, that take up his Cross daily to their

Matthew 10.

38.

Chap 16.

21.

Mark 8. 34.

Luke 9. 23.

Revelat. 3.

20.

1 *John* 5. 8.

vain Affections and Lusts, and boldly confess him before all men by a Life of true Self denyal. O that all people would receive him into their hearts, that is, into their Love & Affections: Behold he stands at the Door and knocks; shut not thy Door upon him; let him in, entertain him in thy Soul, that he may wash thee & cleanse thee by his own spirit, & by his own water, & by his own blood, that bear witness for him on Earth, and these three are but one; then shall the Love of God abound in thy Soul towards God and towards thy Neighbour; this is *Christianity* indeed: and the truth is, 'tis want of Christ being known more within people, to purge their Hearts, and purifie their Consciences, that so much Vanity & Ungodliness are to be found among *Christians*: People can let the Devil be within them, but they will not allow Christ to be within them. But I would ask them and you,

Matthew 12.

29.

Chap. 15. 19,

20.

Chap. 3. 11,

12.

How the strong Man of Sin must be bound, that keeps the Houle (the Heart) and his Works destroyed, if Christ, the stronger then he, have not entrance and sway in the Conscience? for this know, that from within proceed Evil Thoughts, Murders, Adulteries, Fornication, Thefts, False Witness, Blasphemies; these and such like are the things which defile the Man. Now, who shall purge this Heart, and with what? Must not Christ do it, he that baptizes with Fire and with the holy Ghost, whose Fan is in his Hand, and who will thoroughly

~~thoroughly purge his Floor?~~ This was *John's* record, that was sent of God for that End. Now let those that call themselves *Christians*, consider seriously and in the Fear of God, if their Floors, their Hearts, be purged, if the Dirt and Chaff be swept away, if *Christ's* Baptism of Fire has burnt up their Vain Thoughts, Lusts and Affections, or not; for by Fire will God plead with all flesh. And let such consider, if they have been yet baptiz'd with the holy Ghost, that makes people alive to God, and whether they live to God, and meditate in his pure Law; or rather if they be not carnally-minded, which is Death, let them see if *Pride* don't profess *Christianity*, & if *Wantonness*, *Vanity*, *Covetousness*, *Passion*, *Envy*, *Wrath*, *Malice*, and such like don't make Profession of Religion, read, pray, preach, go to Church, and the like: I say, in the Fear of Almighty God, let all that profess him and the *Christian* Religion examine themselves, and prove themselves, whether *Jesus Christ* live in them and rule in them, or another Nature, Principle and Spirit; for God will not be mocked, such as men sow such must they reap in the terrible Day of Judgment.

To the tenth Quotation, out of G. F.'s *Way to the Kingdom*, viz. That the four Books of Matthew, Mark, Luke and John are not the Gospel.

I answer, If this be a piece of Heresie, we have good Company; for *Paul*, *Ignatius*, *Justine Martyr*, *Origen*, *Chrysostom*, and some of our English Martyrs are of this Mind. *Rom. 1. 16.* *Paul* sayes, The Gospel is the Power of God; but it were Blasphemy with a witness to call these four Narratives or Declarations, the Power of God; in which there are the Sayings and Actions of the Devil and Wicked Jews and Persecutors recorded, as well as the Expressions and Deeds of Christ and his Disciples.

Ignatius, in his Epistle to the *Philadelphians*, calleth it very near to *Paul's* Expression of the Gospel, ἀφάρτητος ἀφάρτητος, The Perfection of Incorruption, which these four Books are not, that are composed of Paper and Letters, containing meer reports and Records, though never so true; or the Consequence would be,

that the Writings of the Prophets (because *Ignatius* saith in the same Epistle, that the Prophets have announced and declared the Gospel) are the Gospel in our Adversaries account, if he receives *Ignatius*, that lived loon after. But its clear that our Adversaries refuse the Prophets Writings that Title, and do not give it even to the Apostolical Epistles, yet are displeased with our Tenderneſs in not ſtilling theſe four Books or Histories the Gospel.

When *Justin Martyr* ſpeaks of thoſe four Books, eſpecially when he citeth out of them *the mocking of Chriſt*, prophesied of in the *Pſalms*, and of Chriſt's Silence to *Pilate*, he ſaith, ἡ γράφειν & ἡ δὴ λέγειν, it is written and expreſſed, not in the Four Evangelists, or in the Four Evangelia, or in the Gospel, or in the Writings of the Four Evangelists, as they do commonly now; but, ſaith he, ἐν τοῖς ἀποστολικαῖς γράμμασι τῶν Ἀποστόλων αὐτῶν in the Records or History of his (Chriſt's) Apostles: Yea, he is ſo far from calling the Books of Scriptures either the Law or Gospel, that he ſaith, Chriſt Jeſus is αἰώνιος νόμος καὶ καινὴ διαθήκη, the eternal Law and the New Teſtament, which according to the Prophecy ſhould come forth to the univerſal World.

Chryſoſtom not only reſuſed an Oath, but deny-
Ephes. 6. 19. ed thoſe four Books to be the Evangelia or Gospel,
 & 3. 3. though he reſuſed not to call them, The Wri-
 tings of the four Evangelists. So ſaid *William*
Col. 1. 26. *Thorp*, as may be ſeen in the *Book of Martyrs*.
 Beſides, the Gospel is called, *A Myſtery hid from*
1 Tim. 1. 11. *Ages and Generations*, which four Books were
 not; and it is ſtill hid from all Envious, Proud,
 Luſtful, Vain and Evil-minded People.

To Conclude; The Bible it ſelf declares of the Gospel, but
 is not that Gospel; it declares of the Spirit, but is not that
 Spirit; it declares of the Light, but is not that Light; and it
 declares of the Eternal Power and Word, but it is not that Eter-
 nal Word and Power of God: neither is the Light, Power and
 Spirit in the Scripture, though they were in thoſe that gave
 them forth, and live and abide forever in him, who is the Fulneſs
 of

of all Wisdom, Life and Truth, who is Lord and Author of the holy Scriptures given forth by divine Inspiration.

To the last Citation and Exception, viz. that G. F. sayes, *That we ought not to pray to God to give us a sight of our Sins.*

I answer, That this Adversary misgives his words, and suggests by those he cites another thing then is plainly and honestly intended by G. F. in his own words; they are these, *And to you that tempt God and say, The Lord give us a sight of our Sins*; mark, he speaks to those that tempt God, and let me add, mock God too; for to such he speaks, as what follows declares, viz. 'Priests and People (sayes G. F.) does not the Light which Christ hath enlightened you with, let you see your Sin? that Lying and Swearing, Cursed Speaking, Theft, Murder, Whoredom, Covetousness, Pride, Lust and Pleasures, all these things to be the Works of the Flesh and Fruits of Darkness? Mark now, this Light within you lets you see it, so you need not tempt God to give you a Sight of your Sins; for ye know enough, and waiting in the Light, Power and Strength will be given to you.

Now, let the Impartial judge if the Consequence of these words be, *That we must not pray to God to give us a sight of our Sins that we don't see*, which must be our Enemies suggestion or nothing, or not rather, that we should not tempt and mock God by praying for a sight of our sins, whilest we see, and that there is not a forsaking of the sins that we do already see. I ask, Does it follow, that because we should not tempt or mock God in praying for a sight of the sins we have a sight of, and yet don't forsake, that therefore we must not pray to God for a sight of those sins that we have no sight of, having first renounced those we have had a sight of? Well, the Lord keep our Lives out of the Power of a Jury that would take this Latitude of Construction.

The following words of that good man are these, and very favourable and Christian they are; 'For they that wait upon the Lord, their strength shall be renewed (but for what, if not to

forlake sin, and serve the Lord God) 'and living in the Light,
 "and walking up to God, it will bring you to true Hunger and
 "Thirst after Righteousness, that you may receive the Blessing
 "from God, and give over tempting of God to give you a sight
 "of your sins. And why? because you see more then you for-
 sake; forsake what you see, before you pray for more sight; for

Psalms 103.

7.

Prov. 28.9.

Isa. 1. 13,

14, 15.

Mockery, and God will not be mocked: and be
 it known to all, that God has determined not to
 hear the Prayers of the Wicked; for they are;
 sayes the Prophet, an Abomination unto him.
 This yet appears to be his sense by the following
 Paragraph; 'And to all ye that say, God give

'us Grace and we shall refrain from our Sin; there ye have got
 'a tempting customary word; for the free Grace of God has ap-
 'peared to all men, and this is the Grace which shews you Un-
 'godliness and Worldly Lusts: Now, thou that livest in Ungod-
 'liness, Lying, and Swearing, and Theft, and Murder, and
 'Drunkennes, and Filthy Pleasures, and lusting after the World,
 'thou art he that turns the free Grace of God into Wantonness,
 'and casts his Laws behind thy back, and walkest despightfully
 'against the Spirit of Grace. Oh vain man! yet thou canst say,
 'God is merciful, and live in thy Wickedness, passing on thy
 'time without the Fear of God, sporting thy self in thy Wick-
 'edness.

What think you now? Does this man say, the people ought
 not to pray for a sight of their sins, which they see not in order
 to Repentance, or can he mean so? let Candor speak. For that
 I said before must be the meaning of this Adversary, or he means
 nothing, because in the other sense all must grant that men ought
 not to tempt, provoke and mock God by praying for a sight, when
 they have it and don't use it. What then is the Conclusion of this
 Matter? why plainly this, that from G.F. saying, that *those who say*
the Lord give us a sight of our sins, that have a sight of them already
and forsake them not, do therein tempt God: This Enemy of ours,
 makes no scruple of Conscience to infer and conclude that G.F.
 sayes

says, that *we ought not to pray to God to give us a sight of our sins at all*, without any regard to the Distinction of having the *sight* already, be it that such have forsaken what God has given them a sight of, or that they have Sins they have yet no sight of, yet G.F. says, we must not pray for a sight of our sins, if this Adversary may be credited. Well, the Lord God Almighty, who is the Searcher of all Hearts, knows the end of this Person in writing and spreading these Calumnies and Perversions, and with him I leave him and his Work, but so, as that I sincerely desire, that he may have a sight of his sin against God and an harmless People, if he acts ignorantly; and that he may sincerely repent, and find Mercy with the Lord, if he acts maliciously, before he goes hence and be no more seen; for its not a sleight thing to mischarge, and that so peremptorily too, an entire People, about matters of the World that is without end.

I shall conclude this Defence with these three things, the first is, that most of the Opinions he calls ours are not so evinced, or so much as attempted to be proved by the Author of the Libel against us. 2dly, Those that are endeavoured to be fastened on us, have not their due proof, one Person it may be is produced to make good a Charge against a Body of People; would our Adversaries be thus used? would they be concluded by the Word or Act of any one Member of their numerous Communion? certainly no: Besides, the Proofs that are brought, are some lame, others perverted, and some forged, which looks very dishonourable on the part of our Accuser, first to mis-charge, then mis-cite, and lastly wrack words, well intended, to extort, if possible, a Confession of guilt: but the truth is, Error can only be maintained by Error, and therefore there is no wonder in the case. This is the Usage we have mostly met with
but

but thanks be to God we are neither surprized nor
unprepared.

Lastly, I do hereby offer a fair and free Conference with the Author or Authors of the Libel, or any other that can soberly pretend to a Conscientious Dissatisfaction about our Faith or Practice, at such time as shall be mutually agreed upon to be convenient.

And this I offer, not out of Vanity or Ostentation, but in Duty to God my great Lord and Master, and in good will to all such Persons; and did not these Considerations prevail, and carry me to this Condescension, my manifold Affairs and the many and large Books I have already writ on occasion of these and the like Imputations, would have dissuaded me from any fresh undertaking of this nature, and sufficiently guarded me against all Reflections upon my Silence.

I am a Friend to Mankind

William Penn.

THE END.

